

...England. He needs
convince him that New-
He spoke, also, of the
illustrated it by relating
full effect and power of
us to transfer to paper.
State of New-York, he said
rence and Lake Champl
hawk and the Hudson,
miles long, and 100 mile
that there was such a
Mississippi. This wild
mountains, little inferior
of New Hampshire. On
the clouds gather, and po
scatter their snows, so
needed to hold the sup
hand of God has hollowed
lakes, in the bosom of
purpose; and here arise
various directions to the
each summer, in compan
entered that wilderness, a
tre, where is a beautiful
length, and several miles
little islands. Here we
lived alone. They had a
wildness, so that, when
a stage, to buy any nee
following this footpat
or, if a man wants bread
ly to take his grain on t
distance and get ground
is the same way. These
leg and fishing, but child
death had entered even the
girl of 17, who had just
minister the consolations
religious services at her f
night. The sun was an
known that we were mi
young ladies jumped into
four or five miles, to tell
morning was still. Ther
ing. The coons scream
prey. It was the first Sa
there, and I was to preach
covered with bark. All w
sing, for no one knew how
afternoon, to accommoda
young child, the meeting
up the lake. We found th
boats was rowed by the
the two sisters. One old
fifty miles further up; an
tone—a half hunter's and
meeting was that? The
but they came round me
and live among them, th
enough to eat, and stop h
Sabbath. When we separ
little way from them, the
missed the tune, and began
"People of the la
Was I weak because I we
which have strayed from
of the family, whom we a
Rev. Dr. Robbins in s
alluded to the remarks of
elating those events in the
which indicate the hand
destinies of this country, o
striking fact, that, during
there was found to be a sear
gress made arrangements fo
Mr. Atkins, of Philadelph
Congress, published the f
ever printed in this coun
section of our country, in i
has ever taken place, in be
was done in 17-71, so tha
history of our history, the
Bible.

Rev. Dr. PATTON moved
this world speedily conver
cise us to greatly increas
cultivation of our home fi
Dr. Patton took a survey
lent Societies, all of which
world was their field of
Missionary Society also la
and wherever it sends its
them to march the host,
their full proportion in the
Christ. But we must take
piety is ardent and devoted
think of converting the hea
foreign missions, or any o
the extent and intensity d
traced the operation of this
propagation of the gospel, w
directed to begin at Jerusa
and; then stated some
history of Home Missions i
trate it. Thirty years ago
cies of the state of New-Y
the West. Before the org
Missionary Society, in 1830
received less than \$1,000 fr
Now they receive from \$14
1-36, more than \$100,000
Home Missions in these co
than half this sum has bee
bonds of these counties, a
the general cause. In 18
raised \$14,000 for the Ame
\$2,200 that was received fr
Maryland, Delaware, Virg
Carolina, Georgia, Alabam
Louisiana, Arkansas, Flor
of Columbia? 17 counties
15 states and territories? T
Home Missionary took up h
Some period of its existence,
There is no place where m
for foreign missions, as w
home field. About six ye
organized in the north e
Country, which burdened
members, only three of wh
tionary of the American Ho
commenced laboring with
time. But, soon this did n
the aid of \$100,000 from the
extortions they sustained a
and the second year, comm
ing-house. At the end of t
to support their minister w
year, the Lord poured out
added to the church. Last
\$1,500 to benevolent object
to the American Board, w
have had two Revivals, wh
their numbers, thus illustra
that watereth, shall be wat
Mr. Conn, from Western N
church in the Sandwich Isl
over 6,000 members, nearly
gals of all the Presbyteria
churches in those countries

concerning this cause, at this meeting had before. It was the earnest idea of the gospel-mercy, as a people. This Society calls upon us as a degraded and the guilty, which done for us.

Having never attended a meeting before, was not prepared to receive and religious feelings as this and forth. He spoke of the influence as compared by our Saviour with its effects in meliorating the mind; and especially in mitigating of justice. The Christian system, but proscribes no specific form of government. But, when organized, the whole power of God in to sustain them. The Bible ment justice. But, when it secures more power to law, of its execution; and it is in this respect, it is showing its efficiency, and the heart of the mass.

He proceeded to draw the old and new systems of government, which fact is more forcibly point was the tendency to reclaim and recover the lost of the old system, a scene of and a school of crime, is broken night-room—the Bible—the Sabbath-chaplain—these have wrought the social principle, which to work out all manner of evil, diffused. Kindness is also intervention of the prisons. Then, he said we were dried up, placed in the foremost rank, the government—subjecting of the authority—desecration of the purity—idleness—attendance on these and other sources of

The facts stated in the report of the insane in poor housing such as ought to cause the mantle every cheek. And, the of the great blessings which the efforts of this Society, Spirit, in answer to prayer, for any souls in our prison.

A request that the Secretary, and pledged \$100 towards of the Society, provided it and another general pledge.

MISSIONARY SOCIETY.
Its 43rd Anniversary in Park evening, Rev. Dr. Woods, Prayer by Rev. Dr. Ham- the report, by Rev. J. S. motion of Rev. Dr. Storrs, and, ordered to be publication of the Executive Committee of Springfield, introduced a fact that the Divine interposition calls for more effort in which he supported with address, in which he traced the hand of God in directing land, in preparing our Parish work of founding the institution, in cutting off the Indians from them of the father-land of time; in directing the designed course, to a Northern clime, where their ennobled; in preserving our country, till we were able when severing it; in directing the overthrow of sectional and feelings in the formation of the Union; and the more recent of worldliness, which threaten the piety in the land. In the of God towards this land, did, something ennobling. All was so ordered to create a tidings of Redemption to the is to be the instrument in the renovation of the world, must first be fashioned for its is the object of this Society to ment. He believed also, that power was the spirit of the is to be permanent, it is an essential instrumentally of God, in the conversion of country is like the locomotive the right track, it will be an good to the world, but if thrown an engine of destruction.

Pittsfield, offered a resolution, New-England having ever been in her own religious privileges, did not slacken her efforts to do portions of our land. feeling manner, to the charge since he was last permitted to converse, when Evans and thus, and Green sat upon the great plans of usefulness which spirits of that day prayed into and holy men to do what

great principle, with which he pressed—"the nation that will perish." Who dug the graves of the cities? And, who own country, without feeling over those mountains, and wildernesses, which cover towns, which once were, and from their graves, "We would we perished."

He expressed his confidence in the, as the great means of God's the renovation of the world; and he called to labor out of New being impressed, as he never can, with the fact that New- draw back from this work—in an eloquent apostrophe to a thrilled every heart. We, of an altar, whose lights must

of the organization of the Home Missionary Society. Dr. P. also stated some similar facts in regard to Illinois; after which, he said he had come to tender the thanks of the parent Society for standing by them so nobly; and he taking the president's hand, he said he would ask him to stand by them still, in the contemplated enlargement of their operations the present year.

WEDNESDAY MORNING PRAYER MEETING.

The meeting was held in the body of the house, which was full. It was stated that there had been a revival in Melville, of a deeply interesting character, during which there were about 60 hopeful conversions. In Londonbury, also, it was stated that there had been a revival, still, deep, and silent, embracing all classes, from 10 to 75—number who have expressed hope, 80 or 90—50 propounded for admission to the church. Rev. Mr. Davis gave some particulars respecting the revival in Westfield. Among the converts was a lawyer about 70 years of age, who said that twenty-five years ago, he did not believe in the reality of vital religion, and determined to put the matter to the test. He selected one of the first professors in the church, against whom he had a demand which was nearly outlawed; and he determined to let it run out, and then present it to him, and if there was any reality in his religion, he thought he would pay it, and if not, that he would refuse. Accordingly, after it was outlawed, he presented it, and told the man that he was under no legal obligation to pay it; but the man replied that it ought to have been paid long before, and in the course of a week liquidated the demand. This, the lawyer said, had saved his soul. While this shows how important it is for Christians to be watchful to live honestly in the sight of all men, we must be allowed to say that it would take very little religion to lead a man to do as much as that. Another man, who had been residing in Westfield, a number of years, never entering the house of God, and living a loose life, had been brought to repentance, concerning which it appeared that he had formerly been an active member of a church in the state of New-York, having been in the habit of walking five miles to attend a Sabbath school; but in consequence of indulging in the use of ardent spirits, jealousy, and eagerness for riches, he had lost his religious feelings, and finally left his family. For six years, he had been in the most wretched state of mind, supposing himself to have been given over to hardness of heart. But the story of the prodigal son had led him back to his Heavenly Father.—A warning to backsliders, and a monument to the grace of God.

BOSTON SEAMEN'S FRIEND SOCIETY.

The Anniversary of this Society was held in Park Street church, on Wednesday afternoon. The meeting was opened with prayer, by Rev. Dr. Tucker. The annual Report, read by Rev. Mr. Lord, was full of thrilling anecdotes of Seamen, characteristic of which comes from the same source. Rev. Mr. Spaulding, Corresponding Secretary of the American Society, moved the acceptance of the Report. After a cursory review of the report, he said he wished that he had been able to say, in behalf of the merchant princes of Boston, that the sailors should have a new home in this city. He recapitulated some of the facts which we have published relating to the new sailor's home in New-York, and spoke of the very great importance of this institution, in a plan for the reformation of seamen. As to the means, said he, when I walk about your Zion, and count the towers thereof, both public and private, I see no evidence of poverty. It is related in history that there was once a fire on the Pyrenean mountains, which melted a silver mine, and caused the silver to run down the sides of the mountains. Now, all we want, is the fire of God's love to melt the hearts of men, and the treasures will run out in abundance.

Rev. Mr. CHICKERING, of Portland, moved that the special manifestations of divine grace among seamen, especially in the awakening and conversion of so many at sea, console us in view of the little that is doing for the cause. In standing on this resolution, he spoke of sailors as a class standing aloof of the peculiarities of their circumstances and employments, which go to form their characters; of the ten thousand ties by which he is bound to his home, his family, and to religion, in the midst of his exposed and dangerous life; and related some anecdotes to illustrate these points, as well as the feelings of the sailor's family in time of danger. He believed, also, that in condescension to their peculiar circumstances, God often visited them by his Spirit; on the deep, without the ordinary means of grace. Often they come home under deep religious impressions, which have come upon them in the deep, without any particular outward cause. One man whom he knew, went away a grossly abandoned character, and returned a Christian. He had continued his evil habits, till on his homeward voyage, his attention was arrested. Others were awakened by the wickedness of others, or by their own wickedness. A Danish sailor while aloft in a storm, lost his hold, and came near being lost. On hearing the oaths of the captain, while speaking of it, he was so shocked, that he crawled down in a private place and prayed, "O Lord, make me rich—give me money so that I may stay at home, and not go to sea with swearing Captains, and make me lose my soul!" He was converted, and now stays at home, and devotes himself to doing good. Another, a master of a vessel, laid a wager with another, that he would sail to a certain port before the other, or sink his brig, or be damned. He had not been long out, before his brig sprang a leak, and went down, and it was with difficulty that he saved his life. He then gave himself up to recklessness, not caring what became of him. But going down to the beach, he met a sailor, in company with a stranger, who he overheard saying, "There is the man that swore he would run into—or sink his brig, or be damned. The Almighty was too good to damn him, and so he sunk his brig." This remark flashed upon his mind, and he went away alone on the beach, and found peace in the Saviour.

Rev. Mr. CORRY, of Sag Harbor, N. Y. moved, that the success of efforts for the spiritual welfare of seamen afford great encouragement to pursue these efforts with renewed energy. He traced the influence of commerce in the creation of great cities in the old world, and in ancient times, as well as our own great cities; and as commerce is carried on by them, he argued the obligation of the commercial community to care and provide for them. After a hymn by the choir, Rev. Dr. PATRICK moved that the work of giving the gospel to seamen sustain an intimate relation to the object of securing a pure religion for our own country and for all nations. He thought it was too late to stand up and attempt to prove such a sentiment as this. He maintained that, as the sailors are gathered from all parts of the land, so the people in all parts of the land ought to feel interested in providing for the sailor. All classes, as well as merchants, were under obligation to the sailor, for the

of the organization of the Home Missionary Society. Dr. P. also stated some similar facts in regard to Illinois; after which, he said he had come to tender the thanks of the parent Society for standing by them so nobly; and he taking the president's hand, he said he would ask him to stand by them still, in the contemplated enlargement of their operations the present year.

of the organization of the Home Missionary Society. Dr. P. also stated some similar facts in regard to Illinois; after which, he said he had come to tender the thanks of the parent Society for standing by them so nobly; and he taking the president's hand, he said he would ask him to stand by them still, in the contemplated enlargement of their operations the present year.

of the organization of the Home Missionary Society. Dr. P. also stated some similar facts in regard to Illinois; after which, he said he had come to tender the thanks of the parent Society for standing by them so nobly; and he taking the president's hand, he said he would ask him to stand by them still, in the contemplated enlargement of their operations the present year.

\$4,000. To have done more would have involved us in debt.

This result is to be deeply regretted, especially in view of the great facilities for using the Christian press in disseminating truth among pagans, Mohammedans and papal nations.

Every advance which our Missionaries make on the empire of paganism, widens the avenues of access to the human mind, or opens new ones, and augments the power of the press to reach and move that mind. In no former period has the demand on this Society been so urgent for means to adopt a course of action, and to make men speak with their thousand tongues, to millions of benighted men, from the pages of 1600 different publications, the knowledge of the true God and only Redeemer of lost men.

Receipts from May 16th, 1841, to May 16, 1842.

The total receipts for the year are \$30,354.05. Of this sum, \$17,027.03 was in donations, as follows:—

From twelve Life Directors,	\$358.29
Ninety-six Life Members,	1,025.33
Individuals and Congregations,	2,324.41
Legacies,	6,035.57
Auxiliaries,	644.33
Contribution on sale of Bibles,	100.00
Rent,	62.50
Dividends on Bank Stock,	102.60
Sale of Publications,	13,067.92

We are obliged to stop in the midst of the Anniversaries for want of room, and with a desire to issue our paper as soon as possible. Next week we hope to complete our statements of the occurrences of this most interesting week.

YOUNG MEN'S MEETING.—Another united prayer and conference meeting of the young men of the different churches of Boston, was held at the Bowdoin street vestry, Wednesday evening, May 18th. A young brother of Park street church presided, and after opening with prayer, read a very appropriate passage of Scripture, following it up with some pertinent remarks. Speakers to the number of twenty or upwards followed, from Bath, Me., Weymouth and our own various churches, and prayers were intermingled, together with the voice of psalms, and the crowded room indeed seemed as the dwelling place of the Most High.

Young converts told what the Lord had done for their souls, and professing Christians exhorted to manly piety and holiness of life. All seemed happy, and we doubt not that a good and lasting influence will go forth from these gatherings. The God of Zion be with the young men.

A NEW EVANGELICAL CHURCH IN BOSTON.—A New Evangelical Congregational Church is to be organized in this city, on Wednesday the first day of June, and Rev. Edward N. Kirk to be installed its Pastor at the same time. The Council will meet in Park street vestry at 9 o'clock A. M. and the installation service is expected to take place at 3-1/2 o'clock in the P. M.

INSTALLATION.—The Rev. WILLIAM BURNETT, recently of Beverly, was installed on 24th inst. Pastor of the First Church in Newton. Introductory prayer, by Rev. Mr. Whitney of Waltham; Sermon, by Rev. W. A. Stearns of Cambridgeport; Installing Prayer by Rev. J. Homer, D. D., the former Pastor, Charge by Rev. J. R. Adams, of Brighton; Right Hand of Fellowship by Rev. Mr. Gilbert, of New Bedford; Concluding Prayer by Rev. Prof. Sears, D. D., of the Theological Seminary.

SUMMARY OF NEWS.

FOREIGN.

ARRIVAL OF THE ACADIA.—Fifteen Days Later from Europe.—The Royal Mail steamship Acadia arrived Saturday morning at 5 o'clock. She left Liverpool on the 10th inst. and brought 1,400 passengers and 1,000 tons of goods. The ship was commanded by Captain J. H. P. M. and was accompanied by the gunboat H. P. M. The Acadia is the largest ship ever built in America, and is the fastest sailing ship in the world.

THE MONEY MARKET.—The money market was dull, and rate of interest low, it being hard to obtain 2 per cent. for large sums. The cotton market was about the same as at New-York.

THE DOINGS OF PARLIAMENT.—The House of Commons, on the 18th inst., passed a resolution, that the House should take into consideration the petition of the British Association for the Advancement of Science, and that the House should express its sympathy with the Association.

FRANCE.—M. HUMANN, Minister of Finance, died recently, it is supposed of apoplexy, having been seized with a stroke of the palsy on the 15th inst. He was 68 years of age, and had been Minister of Finance for several years. He was a member of the Chamber of Deputies, and had been a member of the Council of Ministers.

INDIA.—Lord Ellenborough landed at Calcutta on the 24th inst. He was immediately proclaimed Lord of the Empire, and was received with great honors. He was the first Governor-General of India since the death of Lord Dalhousie.

THE BRITISH CHURCH.—The Rev. Mr. H. P. M. was installed on the 24th inst. Pastor of the First Church in Newton. The installation service was held in the evening, and was attended by a large number of people.

THE CATHOLIC CHURCH.—The Rev. Mr. H. P. M. was installed on the 24th inst. Pastor of the First Church in Newton. The installation service was held in the evening, and was attended by a large number of people.

THE PROTESTANT CHURCH.—The Rev. Mr. H. P. M. was installed on the 24th inst. Pastor of the First Church in Newton. The installation service was held in the evening, and was attended by a large number of people.

THE METHODIST CHURCH.—The Rev. Mr. H. P. M. was installed on the 24th inst. Pastor of the First Church in Newton. The installation service was held in the evening, and was attended by a large number of people.

THE BAPTIST CHURCH.—The Rev. Mr. H. P. M. was installed on the 24th inst. Pastor of the First Church in Newton. The installation service was held in the evening, and was attended by a large number of people.

BRIGHTON MARKET.—MONDAY, MAY 23, 1842.
At market 120 Beef Cattle, 12 pairs Working Oxen, 20 Cows and Calves, 200 Sheep, and 500 Swine. Prices—Beef Cattle—Sales were quiet, and last week's prices were fully sustained. A few extra large, and a few extra small, were sold at 10s. 6d. and 10s. 4d. respectively. Working Oxen—Sales at 7s. 6d., 8s., 9s., and 10s. Cows and Calves—Sales at 8s., 9s., 10s., and 11s. Swine—Sales at 1s. 6d., 1s. 8d., and 2s. 0d. per cwt. for hams, and 1s. 0d. for bacon.

BOSTON MARKET.—MAY 18.
COTTON.—The market for cotton is very active, and prices are higher than for some time past. The market for cotton is very active, and prices are higher than for some time past. The market for cotton is very active, and prices are higher than for some time past.

NEW-SPRING ACADEMY.
The Summer Term of the New-Spring Academy will commence on Wednesday the first day of June next. The Trustees are happy to say that they have full confidence in Mr. J. H. P. M., the Principal of the Academy, as a gentleman well qualified to discharge the duties of this important position. Board can be obtained at reasonable prices.

THE MODE OF BAPTISM.—A Discourse preached in Bowdoin Street Church, on Sunday, May 18th, 1842, by Hubbard Winslow. The Discourse was on the subject of the Mode of Baptism, and was attended by a large number of people.

WINSLOW ON BAPTISM.—The Mode of Baptism, a Discourse preached in Bowdoin Street Church, on Sunday, May 18th, 1842, by Hubbard Winslow. The Discourse was on the subject of the Mode of Baptism, and was attended by a large number of people.

THE SCHOOL LIBRARY.—Published under the patronage of the Mass. Board of Education—25 Vols. of the large, and 12 Vols. of the smaller Series are now ready for delivery. A list of the books is given in the accompanying Catalogue, which is sent free of charge to all who apply for it.

VALUABLE STANDARD THEOLOGICAL WORKS.—Barney's on Isaiah, 2 vols.—Grotius's on the Epistles, 2 vols.—Grotius's on the Gospels, 2 vols.—Grotius's on the Acts, 2 vols.—Grotius's on the Revelation, 2 vols.—Grotius's on the Psalms, 2 vols.—Grotius's on the Proverbs, 2 vols.—Grotius's on the Ecclesiastes, 2 vols.—Grotius's on the Song of Songs, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2 vols.—Grotius's on the Jonah, 2 vols.—Grotius's on the Micah, 2 vols.—Grotius's on the Nahum, 2 vols.—Grotius's on the Habakkuk, 2 vols.—Grotius's on the Zephaniah, 2 vols.—Grotius's on the Haggai, 2 vols.—Grotius's on the Zechariah, 2 vols.—Grotius's on the Malachi, 2 vols.—Grotius's on the Isaiah, 2 vols.—Grotius's on the Jeremiah, 2 vols.—Grotius's on the Lamentations, 2 vols.—Grotius's on the Ezekiel, 2 vols.—Grotius's on the Daniel, 2 vols.—Grotius's on the Hosea, 2 vols.—Grotius's on the Joel, 2 vols.—Grotius's on the Amos, 2 vols.—Grotius's on the Obadiah, 2

POETRY.

TEMPERANCE HYMN.

By Miss Woodbridge.
Gracious God! to thee belong
Songs of praise ever more;
With thou hast our grateful song,
While thy goodness we adore.
Thou hast kindly deigned to bless
Every effort we have made;
Crowned our labors with success,
And the course of evil stayed.
Fervent praise we give to thee,
Thou, our counsellor and friend;
Still thou art and blessing lend.
Ordered by thy sovereign will,
Guided by thy mighty hand,
May the cause of Temperance still
Spread triumphant through our land.

MISCELLANY.

THE HOUSE FOR HIDDEN PRAYER.

Near the margin of one of those beautiful bays which indent the picturesque shores of the South Sea Islands, stood the lowly hut of the native chieftain. Tall and statuesque, the young prince, in appearance, respectable in rank, and allied by marriage, to the reigning family, Pohnueta exerted no ordinary influence over his own tenantry and the inhabitants of the island in which he was a chief. The spot selected for his abode was one of great natural beauty, and unusual convenience. A winding stream, originating in a fountain on the side of a neighboring hill, rippled along its pebbly bed near the end of its dwelling, and a few yards in front of the rising ground on which it stood, a fine level bed of sand and shells, and fringed by the smooth surface of the sea. Rockfish of every diversified color and form were seen sporting among the corals that adorned, as with gay patterns, the sandy or rocky bottom of the bay, while the feathered tribes sang among the trees on the shore.

Pohnueta was, however, an idolater, and a savage warrior, and had often led his own tribe, or associated with other chiefs, had conducted the inhabitants of his native island to the field of battle. Often too, he had joined in the dances, the processions, or the rites of sacrifice in the idol temple. The spot he had selected for his dwelling, though rich in the varied charms of nature, was wild and uncultivated; idleness presented its proprietors no inducement to industry, and when not engaged in war, athletic sports, or fishing, Pohnueta passed his days in that luxurious idleness which is so congenial to the untutored savage, and prevails so extensively among semi-civilized communities of men.

Fifteen years ago idolatry was abolished, and the sublime and humanizing religion taught by the Bible, introduced to this and the neighboring islands. Pohnueta and Teramano, his wife, were among those who experienced its sacred influence, and were raised thereby, not only to a participation of hopes full of immortality, but also to habits of industry and the enjoyments of organized society and domestic life.

A neat and spacious house, white-washed walls, glazed windows, and boarded floors, was erected for their abode, instead of the lowly, thatched hut in which they had been accustomed to sleep. The new dwelling was a stately tree spread their umbrageous branches in front of the dwelling, while the lofty coconut, crowned with a graceful plume of verdant leaves, waved over it with every passing breeze. The wilderness around was cleared, and an extensive garden enclosed, in which oranges and lemons, plantains and bananae, sugar-canes, papaws and pine-apples, yams, and other edibles were seen growing with all the luxuriance of inter-tropical vegetation.

A friend once visiting Pohnueta, took a walk in his garden, and after straying along the paths, some of which were covered with sand and shells from the sea beach, arrived unexpectedly at what appeared to be a little native hut or summer-house, built with the erect branches of the hibiscus, and placed in the embowering shade of the adjacent trees. On entering it, he found the floor covered with a native mat; near a window stood a small rustic table, beside it an equally rustic seat, and on a shelf in one corner, lay a copy of the Scriptures and a hymn book, in the native language. There was something in the peaceful seclusion of this retreat, that seemed to invite to meditation, and every thing around appeared adapted to elevate the mind with enlarged conceptions of the wisdom and goodness of the Creator.

After enjoying for a few minutes the cool shelter it afforded, the visitor was reflecting how, when he met his friend, and inquired to what use it was appropriated. "That," said Pohnueta, turning to the little summer-house, "is a *fare bure huna* (house for hidden prayer); and many are the hours I have passed in the retirement it affords."

His friend afterwards learned that every morning and evening Pohnueta was accustomed to spend some time in this place in reading, meditation, and prayer.

The conduct of Pohnueta in this respect was not singular; private prayer was a thing almost alien to the people, and, attached to many of the cottages in the settlement, might be seen a small house for hidden prayer, situated in the garden or shrubbery by which they were surrounded.

[Rev. W. Ellis.]

THE FEMALE PRAYER-MEETING.

[Furnished by a Clergyman.]
In a western village, long before the blessings of a stated ministry were enjoyed, a few professors of religion were accustomed to meet for the worship of God. The time passed on, new members were added by immigration, and some of the earlier ones were gathered to their fathers. The children became men and women; the men and women verged more and more towards the end of life, and still the moral aspect of the place was like the health in the desert.

In this state of things, there were a few, and but a few, who did not quite lose the love of the living piety. Among others were four wives and mothers, who, without other stimulus than their own feelings, (for it is doubtful whether they had ever heard of a female prayer-meeting,) agreed together to meet and read the promises of God, and wrestle with the Angel of the Covenant on behalf of their families. Of their numerous children, some nearly of adult age, not one was then pious. The engagement was faithfully kept. Through summer's heat and winter's cold, those faithful mothers might have been seen wending their way to the place appointed, and there they sat. Afflictions attended all those families; although one was wealthy, and others were poor, they felt themselves to be, as they really were, like in need of the power of God's grace. One none can know, save those who know by experience, what fervent, sisterly love, grew up between those women.

Years rolled on ere the bread of life was broken to that community by a pastor. Still, amid all discouragements, these faithful women remained faithful. They labored and had patience, and did not faint. And what was the result?
It cannot be told, till the day of the revelation of all things, how far their prayers were instrumental in the organization of a church and the settlement of a minister, and the establishment of all those stated means of blessing which follow in its train; but it may be told, even now, that great good resulted to the families of those praying ones. Of all their numerous children, few were lost to the Savior. One after another they came to the Savior, and found pardon. One of those mothers, rejoices over the hopeful conversion of all her surviving children, ten in number, one of whom has for years preaching the Gospel to

the heathen, another is yet looking forward to the ministry, while the rest, in other relations, are found among the active advocates of all things that are lovely and of good report. And in the other families, similar blessings in kind, if not degree, have also been enjoyed. And all this is traced to the watching of these good women "not to prayer, with all perseverance."

[Horn Missionary.]

REMARKABLE CONVERSION.

In an obituary notice of Mr. Daniel Murray, dated Washington City, April 30, 1842, the writer gives the following singular conversion connected with his conversion:—

"When we were alone, he called me to him, and said—'Now I will tell you what I never told you, or any one, when we first met, and you were a little boy, your good mother had taught you a hymn, which you used to repeat aloud every night on getting into bed. That hymn made a remarkable deep impression on me, which was never effaced. Without your knowing it, I got it by heart from hearing you repeat it, and from that time I have never gone to my rest at night, without repeating to myself that hymn, and praying. This had a most salutary effect upon me all my life. When at sea, I never under any circumstances, omitted it; and under the influence produced by it, I remember that when I was once for a short time in company with a sailor, and was captured from the French, in the Mediterranean, one of the first orders I gave, was for the regular meeting of all hands for reading and prayer, which was well received and had a good effect.' He then repeated it to me, and I took a pencil and wrote it down. I had forgotten every word of it."

Here a pious mother teaches her child a hymn. It makes no impression upon his heart, and is soon effaced from his memory. But its work is done, and its fruits appear in the heart and life of another!

A MOTHER'S POWER.

Augustine was remarked among the most distinguished of the Fathers of the Western Church, and was one of her most pious and eloquent preachers. He was born in Numidia, A. D. 357. Both of his parents were anxious to have him become a learned man, but each from different motives. His father who was a heathen till near his death, desired his promotion in the world; his mother, who was a very pious woman, sought his usefulness in education. He of course received every advantage for education, and was distinguished by his early talents. His mother began to labor for his spiritual good in his infancy, teaching him to pray and endeavoring with ceaseless assiduity to imbue his mind and heart with the principles of Christianity. He early evinced strong powers of mind, a retentive memory, and great susceptibility of emotion. He never read Virgil's account of the death of Dido, without tears. But in other respects the mother had every thing to discourage her faith. He was utterly averse to all kinds of severe study, and as to religion he not only had none but showed himself reckless to the last degree. Take his own language concerning himself at the age of seventeen years—"I came to this place," said he, "with the flames of flagrant lust burning around me on every side. As yet I knew nothing of the love of God, though abundantly devoted to the study of the liberal sciences. I could not bear the thought of becoming a monk. I constantly ran out in pursuit of the object of my affections. Wholly devoted to worldly things, I turned away in disgust from the unrelenting rule of heavenly society."

At the age of seventeen, he lost his father, and he was left to the care and patience of a mother. Her prayers at length prevailed. After long and vicious course, he was arrested by the Holy Spirit at Milan, under the preaching of the pious Ambrose, and hopefully converted to God.

Soon after this event, accompanied by his now joyous mother, Augustine set out for his native place. When at Ostia, where they waited several days for a passage across the Mediterranean, he and his mother, looking out upon the peaceful Tiber, her mother said to him—"My son, I am concerned, there is something that any longer delights me in this life. What there is more for me to do here, or why I should longer remain, I know not; my chief desire being consumed. One thing I wish, which I wish I wished to live a little longer, that I might see a Christian before I died. My God has now granted me to the full, having permitted me to behold you in his servant, also desiring earthly felicity. What then do I here?" Five days after she sickened and died.—*Biblical Repository.*

AN INCIDENT IN GEORGIA.

Some two years ago the writer of this article stopped at a town in one of the Southern counties in Georgia. Strolling about, he entered the graveyard. From a small, but classic, marble obelisk, he read this inscription:

A FATHER'S MEMOIRS TO THE MEMORY OF AN ONLY SON, WHOSE DEATH WAS THE MASK OF A FATHER'S REGIMENT IN MEXICO.

He felt an interest to learn the history of its erection. The story was briefly this. A youth of nineteen, the only son of a widowed mother, a soldier, and loved with all the fondness of maternal affection—was returning to his home from the University of Virginia, at the time France was raising his regiment of Georgians for the Texan service. With southern ardor, and with all the choleric recklessness of youth, he volunteered for a campaign. He briefly addressed a letter to his mother, in which he exhorted, informing her of his destination, and his hope of being instrumental in aiding the independence of Texas.

Judge of the mother's feelings when she received this letter. Without an instant's hesitation she departed for Charleston, and sailed from thence to Galveston, to overtake her true son. Unfortunately, the schooner was lost; her son was never seen. When the mother reached Texas, she found the regiment had marched a week before for the scene of conflict. News finally came of the capture of Fannin and his forces by the Mexican army. The intelligence of her son's massacre, by order of the Mexican General, Her boy was in the front rank, and was among the first that fell! For a time she was deprived of her senses, and when she finally recovered, with a broken heart she returned to her home in Georgia. She erected this obelisk to the memory of her son; and one afternoon, a short time after returning from the churchyard, she was found dead sitting in her arm-chair, holding the miniature of her boy. The mother's troubles were over!

[Y. V. Jurena.]

ELECTION.—Mr. Alline thus obviates a very common perversion of the doctrine of election: "The best beginning at the wrong end, if thou dost venture, and then never do it again. I cannot stop to prove it? Set upon a present and thorough turning. Whatever God's purposes may be—how are secret—I am sure his promises are plain. How desperately do rebels rebel! If I am elected, I shall be saved, do what I will; if not I shall be damned, do what I can. I shall not, will not, begin where thou shouldst end? Is not the word before thee? What shall it? Repent, and be converted, that your name may be blotted out. If thou mortify the flesh, and the word, what shall it? Believe, and thou shalt be saved. Where else can I go? I stand still, disputing about the word, but not to repenting and believing; cry to God for converting grace. Revealed things belong to thee; in these busy thyself. It is just—as one plain food of the word, should be choked with the bones. Whatever God's promise be, I am sure his promises are true. Whatever the decrees of heaven be, I am sure that if I repent and believe, I shall be saved; and that if I repent not, I shall be damned. Is not here plain ground for thee? and wilt thou yet run upon the rocks?"

PREPARING FOR CHRIST.—While we endeavor to prepare our way to Christ by holy qualifications, we do rather fill it with stumbling blocks and deep pits whereby our souls are hindered from ever attaining to the salvation of Christ. Christ, could have us believe on Him that justifies the wicked, and therefore He doth not require us to be holy before we believe. He came as a physician for the sick, and doth not expect they should recover their health in the least degree before they come to him. The vilest sinners are prepared and qualified with this design, which is to show forth the exceeding riches of grace, pardoning our sins, and saving us freely.—Eph. i. 5, 7. It is no affront to Christ, or slighting or containing the justice and holiness of God, to come to God while we are polluted sinners; but rather it is an effrontery and contempt of his saving grace, and fullness of Christ, if we endeavor to make ourselves righteous and holy before we receive Christ himself, and all holiness and righteousness in Him by faith. Matt. xi.

TAFELING WITH SCRIPTURE.—It is of the greatest importance that we should resist the temptation, frequently so strong, of annexing a fanciful, fictitious, or irrelevant idea to scriptural usage, a scriptural expression, a scriptural text, or a scripture name. Nor should we hold ourselves guiltless, though we may have misled by mere negligence, or want of reflection. Every person of good taste will avoid reading a parody upon the Bible, or a piece of poetry, or a tract, or a degraded likeness which always obtrude itself upon our memories, when we wish to derive pleasure from the contemplation of the elegance of the original. But how much more urgent is the duty which is here to be bound to keep the pages of the Bible clear of any irrelevant or irrelevant ideas, and blessing of habitual respect and reverence towards our Maker's law.—*Palgrave.*

God is my Christ, and this is my way, the Spirit my guide.—*Rev. T. Adams.*

POLITENESS.—We want a little refinement in America. The people in the north of Europe are much more civil and polite. According to Mr. Baird the Swedes excel the French in the polish of their manners. In common working people, Swedes meet a friend, he thanks him for the pleasure which he had when he last saw him. In Norway, every one says, at the close of dinner, "talk for me, thank me for the meal; and the reply is, "I will be glad to do you good."

The rudest peasant, when he meets a friend, always speak and take off the hat; like the Swedes they wish each other prosperity. Mr. Baird says—"We wish that there were more of these, and other appropriate forms of civility, amongst our people. It would do us good. We should not seek to surpass each other without designs to give each other a kindly look, and a kindly salutation, or even a nod of the head. There is nothing more true of us, as a nation, than that we are a rude people."—*Hamp. Gaz.*

PUBLIC VERSUS PRIVATE SCHOOLS.—In Hartford, Conn. the improvement of the public schools has nearly put an end to all expense for private schools. And so it has been in many places in Massachusetts. In Lowell the grant for public schools last year was between \$16 and 17,000, or almost a dollar for every inhabitant belonging to the city; the consequence of which was that the whole expense of private schools was reduced to \$1,500. In Northampton, the grant for the public schools was \$4,000, or considerably more than one dollar for each inhabitant in the town; while the whole expense for private schools was but \$100.

This change, he it noticed, is effected by providing public schools equal or superior in all respects to the private ones that had been supported; private schools are now well able to put tuition in their children as before, while persons of more means enjoy for their children, all the school-privileges that the money of the rich could purchase.

BENNETT HILL.—It is said there are only 53 survivors of the famous battle of Bunker Hill, which took place on Sept. 17, 1776, in Massachusetts. The survivors are now scattered all over the world. The only one in New England is a Mr. Bennett, who lives in the town of New Bedford. He is now 83 years of age, and is the only one of the survivors who is still in the town of New Bedford. He is now 83 years of age, and is the only one of the survivors who is still in the town of New Bedford.

A SACKET FOR A FARMER'S WIFE.—While the milking of cows is going on, let your pans be placed in a kettle of boiling water. Strain the milk into one of the pans taken hot from the kettle, and cover the same with another of the hot pans, and proceed in like manner with the whole mass of milk, and you will find that the milk will keep longer without becoming sour, than if you put it into a cold cream, that you will get a much larger quantity of sweet and delicious butter—Try it.

CORN OIL.—We observe, by a western paper, that a number of barrels of corn oil have been sent on to Ohio, New York. It is said to be an excellent commodity—burning it produces the purest steam, without emitting any of the offensive odor of ordinary oil. If this new discovery should prove successful—as those best acquainted with it contend that it will—the vast surplusage of corn, which is now raised in this country, and so much of which is now raised in this country, may be converted into a profitable and beneficial use.—*Rochester Dem.*

Frugality may be termed the daughter of prudence, the sister of temperance, and the parent of liberty. He that is extravagant will quickly become poor, and poverty will enforce dependence, and invite corruption. It will almost always procure a passive compliance with the wickedness of others.

FRESH INFORMATION OF PAUPERS.—The English, it is said, are taking measures to send an immense number of paupers and vagabonds to the United States. Most of them will be shipped for New York; and unless the public authorities interfere in season, it is to be feared that a great many of them will be broken down, destitute, sickly, and helpless beings, who will be a burden on New England for subsistence. What national inquiry and outrageous cruelty it is, for Great Britain to send these aged, unfortunate creatures—her own citizens—to the United States, to be broken down, destitute, sickly, and helpless beings, who will be a burden on New England for subsistence. What national inquiry and outrageous cruelty it is, for Great Britain to send these aged, unfortunate creatures—her own citizens—to the United States, to be broken down, destitute, sickly, and helpless beings, who will be a burden on New England for subsistence.

CONNECTICUT.—John M. Niles was on Wednesday elected a Senator of the United States, by a Legislature of Connecticut, in place of Mr. Smith, whose term expires on the 3d of March. By a report presented to the House of Representatives, it appears that after providing for the current expenses of the State there will be a surplus in the treasury of \$145,000. The Hon. R. M. Sherman has sent in his resignation as Judge of the Superior Court of Connecticut. It was accepted.

The Norwich Daily Courier relates a melancholy case of crime and suicide, committed in the town of Woodstock, by a man advanced in years, named Elias Mason, who to the time of his death was considered a good character. After his death it was discovered that he had committed forgery to the amount of \$20,000.

The Tremont Insurance Company, yesterday, declared a semi-annual dividend of twenty-five per cent, payable on demand.

Peter C. Brooks, one of the wealthy capitalists in Boston, pays a tax of \$5,540. This is a larger tax than the city of New Haven pays, with a population of 16,000.

IRON STEAMERS.—In one place, near London, they are building fifty iron steamships.

LEICESTER ACADEMY.

The Summer Term in this Institution will commence on Tuesday the 20th inst. Tuition in the English Branches \$2.50. Languages \$4.50 per quarter.

JOSEPH A. DENNY, Secy of the Trustees.
Leicester, May 12.

SCHOOL FOR THE SICK.

This school will be opened on the 20th of June next, under the charge of Mr. G. A. Gove. Tuition for the English Branch, \$2.50. For the Latin Branch, \$4.50. For the French Branch, \$3.50. For the German Branch, \$3.50. For the Italian Branch, \$3.50. For the Spanish Branch, \$3.50. For the Portuguese Branch, \$3.50. For the Russian Branch, \$3.50. For the Greek Branch, \$3.50. For the Hebrew Branch, \$3.50. For the Syriac Branch, \$3.50. For the Arabic Branch, \$3.50. For the Persian Branch, \$3.50. For the Hindustani Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3.50. For the Cambodian Branch, \$3.50. For the Annamese Branch, \$3.50. For the Laotian Branch, \$3.50. For the Thai Branch, \$3.50. For the Vietnamese Branch, \$3.50. For the Chinese Branch, \$3.50. For the Japanese Branch, \$3.50. For the Korean Branch, \$3.50. For the Siamese Branch, \$3.50. For the Burmese Branch, \$3.50. For the Siamese Branch, \$3